

A 1662. 15

FREE-WILL Offering.

Gen. 4. part of verse 4.

*And the Lord had respect unto Abel and
his Offering.*



BY
JAMES HARWOOD. D.D.

DUBLIN:

Printed by J.C. Anno Domini,
1662.

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FREE-WILL Offering.

Gen. 4. part of verse 4.
And the Lord had respect unto Abel and
his offering.

751-42

BY
JAMES HARRWOOD.D.D.

DUBLIN:
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1862.



To his GRACE

JAMES

Duke, Marquis, and Earl of Ormond:
Earl of Ossery and Brecknock, Viscount Thurles,
Lord Baron of Ardo & Lanthony, Lord of the

E. 10. 22^o

(588: 90)

LAMBERT (Ralph), *Bp of Meath*. A sermon preach'd
to the Protestants of Ireland, now residing in London:
at their Anniversary meeting on Oct. 23, 1708. In
the Parish-Church of St James Westminster.

4to. London, 1708.

County of Tri-
city of Dub-
and General
dom of Ire-
majesties most
his Majesties



Kingdoms of *England, Scotland, and Ireland*,
Lord Steward of His Majesties Household,
Gentleman of His Majesties Bed-Chamber,
and Knight of the most Noble Order of the
Garter.

May it please your Grace,

Your great Employments might implead
my boldness, while I have presumed
with unpolished lines, to withdraw
you from your high affairs. The Church

A 2

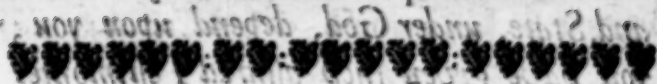
and

FREE-WILL
Offering.

by Abel and

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To his GRACE

JAMES

Duke, Marquis, and Earl of Ormond:
Earl of Ossery and Brecknock, Viscount Thurlet,
Lord Baron of Ardo & Lanthony, Lord of the
Regalities & Liberties of the County of Ti-
perary, Chancellor of the University of Dub-
lin, Lord Lieutenant General, and General
Governor of His Majesties Kingdom of Ire-
land, one of the Lords of His Majesties most
Honorable privy Council, of His Majesties
Kingdoms of England, Scotland, and Ireland,
Lord Steward of His Majesties Household,
Gentleman of His Majesties Bed-Chamber,
and Knight of the most Noble Order of the
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May it please your Grace,

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 you from your high affairs. The Church

A 2

and

The Epistle Dedicatory.

and State, under God, depend upon you ;
you have given such assured Testimonies
of your care to tutor up these Twins, so
that Clergy and Laity, bid you welcome ;
as wished for by all true Protestants, and
prayed for by all the suffering Sons of
Levi. We look upon you, as the Physi-
cian sent to cure our Kingdoms maladies ;
as the Master Pilot, able to steer to a safe
Harbour, this crazy Vessel, the Common-
weal : The Star in the East conducted the
Wisemen to the Cratch of Christ ; and that
most resplendent Constellation, Charles his
Wain, is your Conductor to this Kingdom.
We honor our King, for he honors God ;
we honor you, who honors the King : The
King hath given you a Commission, and
our Church gives you her blessing ; yea,
Blessed is he who comes in the name of
the Lord.

Most

The Epistle Dedicatory.

Most Mighty Prince, I have neither Myrrhe, nor Aloes, nor Cassia to present to your Illustrious Highness; yet a little oyl in a barrel; not much, for not Master of much; not less, lest my present had been less then the Widows Mite. Christ feasted thousands, with a few Loaves and Fishes: No marvel He could make that little more.

My little I can make neither more nor less; not less, lest too little should be brought to the Table; not more, lest your State affairs should surfeit of long lines.

Here is a Viaticum & Modicum, an Offering, and a small one, presented by him who joys in your presence; who was engaged to honor you, before he saw you: Your favours at a distance oblige, and your love to the CHURCH commands.

The Epistle Dedicatory.

commands for you, and all yours, the
prayers, nor Aches, nor Myrthe,

Of your most humble,

Devoted Servant,

James Harwood.

He could make that little

more

The

long time.

as a well

Offering, and a small one, presented by

like, and your love to the CHURCH



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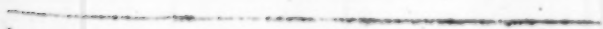
A Mercy beyond Measure
ERRATA
Gods Magistrates, the Peoples De-

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nat, p. 59. l. 9. for care, r. can, p. 79. l. 10. for minutes, r. minutes.*

The Angels Anthem,
A Lesson for Soldiers,

Gods Justice, Angels Protection,
Gods Mercy, Angels Protection,

White Unity, Unity



A
FREE-WIL
Offering.

A CHRISTIAN LOOKING-GLASS.

I *Said I will look unto my ways, Psal.*
 39. 1.] A Good resolution, if
 brought to Birthdom; but O,
 it is time to resolve of Good, when
 Evil hath harraased the soul: And yet
 what are all my resolves beneficial to me,
 if I resolve not to do as I determine: I
 confess, *Say well is good, but Do well is*
better; but as the fruit is first in the bud,
 so the blössom of a good intent first
 B blooms

blooms à Corde, then in os, then in opus.
 I am in hopes to proceed on happily ;
 when à Radice from the root, there is a
 visible shew tending to perfection.

I said I will] A word would almost
 warrant an happy-issue : Resolute intents
 to do good, are stout Agitators to assist
 first endeavours : Yet if this, *I will*, pro-
 ceed from humane confidence, the weak-
 est temptations lay flat our presumptu-
 ous undertakings. Let me beg the assist-
 ance of God, and by his adjuvant grace,
 my *Will* will scale the Walls of Jeri-
 cho.

I said I will] This is the language of
 a Saint, a Sinner, a Devil : Saith the
 unclean Spirit, Then *I will return* ; the
 Devil he wills a mischief to man ; a Sin-
 ner to himself ; a Saint, the sin-slaugh-
 ter in his soul. The Devil is peremptory
 to repossess, the sinner wilful to do evil,
 the Saint hath a will to do good : What

a fair shew makes this man of God
 so be is; and yet a man after Gods owne
 heart may have a fearful stop betwixt his
 intent and act. Again, had not *David*
 failed to perform, he had never been thus
 resolute to have will'd: when sin over-
 takes Gods childe, if the childe of God,
 he takes up new resolutions to amend;
 and as the Ram giveth the biggest push
 runs the furthest back, so the backsliding
 of a sinner, may, if grace, serve to amend
 his pace to Paradise. Surely here had
 been a sinful party sent out to divert our
 Kingly prophet in his spiritual progress;
 Else why is it resolved upon the case, *I*
~~will look unto my way?~~ If he had not
 with *Lets Wife*, Hately lookt back to
 carnal *Sodom*, here had been less need at
 this present to look unto his ways. But
 O, when the old Man stands in the way,
 the good Man had need carry both his
 eyes in his head! Though it be natural

for the works of darkness to blindfold
 our best of intellectuals, yet by a spiri-
 tual vertue in the herb of Grace, my sin
 is made my eye-salve; and fro once, with
 the Snake, I have rubb'd my speckled
 Conscience betwixt those two peeble
 stones, the two Tables, the ten Com-
 mandments; then those scales, *Ignorance*
of my offences pill off: And instead of
 walking, *Will*. Then I resolve I will
 look unto my ways; but no sooner do
 I look, but lo, Bears and Bug-bears, sad
 afflictions, and disguised trespasses: I
 lookt, and knew not this last, my *peccata*
splendida: till I lookt, and lookt again *ad*
Dei Iudicia, I offered up for my Quit-
 rent to the Lord of Heaven, counterfeit
 Coyne for current Silver; till the Touch-
 stone, Affliction, discovered *Hypocrisie*
 to be the metal within, whilest *Exter-
 nal Profession* the thin covering without.
 O let me be, what I seem to be, other-
 wise

wife there is a God will set me out in my own colours: I know it, and for certain, that though I may cozen man, yet I cannot deceive my God; and therefore lest I be found a dissembler with man, or with ire to encense my Maker, once more, *I will look unto my ways*, and look at them with a double eye, *Corporis, mentis*: At all without, in the confines of my Conversation; and at all within, in the territories of my Conscience: With my bodily eye, I can spy much amiss; with my eye spiritual much more: While I see without, I may be blinde within; and spy a world of wonders in this great World, and yet not see that World of wickedness in this little World.

O Lord, open the eye of my understanding, lest while I look and see the way to thy Church, I miss of thy Kingdom; yet lest I miss, I will look

ad

Sinistram, } at my } *Corrosives.*
Dextram, } *Cordials*

At my *Corrosives*, my crosses in this life, seeming hindrances in my spiritual Pilgrimage; but *sanctified*, pricking spurs, pressing me unto the prize of my high calling. O God, my God, twenty years current have these lasted, and hadst not thou put strength into my ankle bones, long since, with *Gad* and *Reuben*, I had sat me down on this side *Jordan*. And now I turn *ad Dextram*, to the right hand of thy gracious favours, high cordials, in the upshot of long distempers. O heavine hath endured a long Winter night, but joy is come in the morning, a Plerophoria, a full sea of Peace and plenty.

O my God, as Adversity did not quite deject me, so let not Prosperity puff me up: Now that I am in part restored

to my Means, let not my Means make me forget my Maker: Beleive it, he who sets his heart on Earth, shall never inherit Heaven: Now I am out of the bryars, Lord, let not the pleasant Pageants withdraw my eyes: God sent afflictions to wean me from the World; these contentments are proffered to try, whether I love God more then the World: I may look at them, and not lose my way; if I love them, and inordinately, I am at a loss, and for ever: And therefore once more I will look about me, lest suppressed by Adversity, or surprized by Prosperity.

Now this is done, I will up, and on, and having little time, and far to go, and many by-paths in my passage, *I will look unto my ways.* There is but one way, and yet it is here said, *I will look unto my ways:* Christ is the way, *via recta, via tuta*; all other ways are *via devia*, *by ways*; and yet

yet this way Christ is cut into two pathes, *in viam Divinitatis, Humanitatis*: The first step into the Heavenly way, is *per Christi Incarnationem*; the second is, *per Christi Divinitatem*: The hand that leads into these two, which run into one, is, *Amor Dei*, the love of God; *For God so loved the world, that he sent his Son, the second Person*; and therefore God; born of a Virgin, and therefore made man. Now this is made my way to Heaven, *efficienter à Deo, instrumentaliter per fidem*; and this way is by Christs Godhead, Manhood, whilest *the Godhead dwels in him bodily*. And now the two Natures being joyned together in one Person, and that by an Hypostatical union; this considered, that one way may admit of a plural, without prejudice to the single singular way: I mean, to him, who is *the Way, the Truth, and the Life*. But as all that go to Heaven,

ven, must look unto this *way*, *Christ*, cut into two pathes ; so I must look unto my waies ; *ways* for *Phylity*, mine for *Propriety*.

How different are these two waies ! the *way* *Christ*, and my *waies* ; that is the *way* of *Life* ; this the *way* of *Death* ; Have I not need now to look about me ? Miss of that first, and I am out of the way to *Heaven* ; walk in this other, and I march a full career to *Hell* ; and yet I am never in hopes to come into the *way* *Christ* , till I take a survey of my own waies, my thoughts, words, and works.

This is a large task , and this a lazy generation : Much is to be done, and all to be left undone , portends a fearful doom : O Jacob, *why layest thou thy head upon a stone ?* O Jonah , *why sleepest thou in the bowell of the ship ?* O ye *Disciples*, can ye not watch one hour ! O ! the sluggish blankets of carnal security,

C

have

have lulld Gods dearest sons asleep, when the Philistines have been ready to fall upon them : The Disciples let Christ be taken from them ; O let not your selves be taken from Christ. He that sleeps in sin is senseless, and whilest he is a sinner ; he looks not to his waies ; he casts not an eye to Christ, nor Christ to him ; but mark whats said, *I will look to my waies* ; Is it not high time, when surround in the rotten bogs of Whoredom and Bloodshed.

It hath been the hard hap of the Elect to tread awry, and ere, aware to step into the Red-sea of blood, by the misleading of the old Man in the Womans habit. Here are ways to be lookt at, not walkt in : See them, and shun them, they are dangerous by-waies, leading to Hell, leading from Heaven : Their names are these, *The Unclean Spirits Round, Relapse into sin, That beaten Tract Covetousness,*

*tonnesse, which is Idolatry; That way
 which went of late too nigh the Royal Pa-
 lace, Rebellion and Regicide; Hold of
 Hell-gars, Despair; the shadowed Grove
 Hypocrisie; The barren Mount, Presum-
 ption; The new Reformers Road, Sacri-
 ledge: These have been common high-
 waies, leading to Hell, Death, and the
 Devil; and now the late walkers in them,
 though disguised with the vizard of
 seeming Saintship are discovered: But
 there are other more covert waies I must
 look to, if ever I look to go to Heaven:
 And in special, that way or walk in
 which my corrupt heart meets with, first
*Motions to sin, Assent to sin, A will to sin,
 A seduced judgement to approve of sin in
 the secret of my soul: Look to these waies,*
 and root out all thou meetest; and fear
 not thou the wide road of thy conver-
 sation. Smother sin in that way, the en-
 trance into the womb of thy heart, and*

the work is done ; neither needest thou
fear, but that is the way to life everlasting.

But the Prophets Possessive ; *my, my*
waies, makes him owner of these high-
waies ; saith the Lord, *My waies are not*
your waies : This *Mine and Thine*, makes
or mars.

Mans waies have in them nought of
God ; Gods waies have in them nought
of man. While I look unto my waies,
I see a *super plus* of sins, while at Gods,
the way to be disburthened of my sin.

To conclude, *I will look unto my ways*,
through that looking glass, the Law, so I
shall see I am a sinner. I will look, O Lord,
unto *thy waies*, which *thy sacred Testa-*
ment points me out, to ensure me of a
Saintship.

And now O Lord, lead me in thy
way, that I may possess my soul in
peace :

peace: Lord, give me grace to look unto *my ways*, that so I may escape that death, death eternal.



MERCY beyond MEASURE.

Psal. 58. part of *vers.* 1.

Lord, thou art become gracious unto thy Land.

THe people of God are returned from bondage, and they sing a Psalm of Thanksgiving: all *Israel* have been Captives, and this their deliverance is of the Lords doings.

What the arm of man cannot, the finger of God can bring to pass: In the low ebb of Misery, he can buoy up to a full sea of felicity.

The Israelites are carried into *Babylon*,

lon, and the Babylonians are planted in the Land of *Israel*; Gods own people at a loss, and the Devils darlings bear all the sway: Sad news for the Saints, to see such in their possessions, and they transplanted into a forreign Land, and imprisoned: But we must not judge them the best, who prevail the most. As sinners in the next world shall not escape Gods vengeance, so Saints in this life oft times are sad sufferers, yea, and such sufferers, as cannot sing a song of *Sion*, while by the banks of *Babylon*.

O! Misery without Remedy, is able to leave heart-les the best of Saints; yet when my reason fails to foresee deliverance, let my faith in God tow me to the firm land of his gracious promises. Though I should see no hopes in my frail judgement of a settlement, yet will I hope for peace; for that thou the God of peace art become gracious unto thy land,

to

to it and us: To us who wanted grace to serve thee ; gracious to us who were enemies to our selves : The God of peace hath made our peace ; he will have peace with us, who had open war with him : His mercie is over all his works, and our sinful works cannot over-master *his mercy* : Of his own free grace he is reconciled with us ; our sins set us at odds, Gods love to man made the composition ; what love owe we to him, who so loved the world ? who loved man, that loved not himself ? who shewed love to us, to learn us to love one another ?

When Heaven proclaims peace , a shame it is for us earthy worms to live at odds ; let the grace of God lead on to *have peace with all men* ; and the more mercie the Lord shews to us, the less debate let be found among us our selves.

But wherein, O Lord, art thou become gracious unto us ? If any want
eyes,

eyes, and sees it not, let him that hath ears hear it.

Was there ever such an universal devastation, *Three Nations off the Hinges, Civil and Ecclesiastical Government disjoynted, The Heads of the Kirk and Kingdom made shorter by the head, Pharaohs lean Kine, devoured all the fat, Peters Patrimony was but a breakfast, The Kingly Revenue unable to pay the publique faith, The Riches of the Land exhausted, The Souldier unpaid, and our lives and livelihood left to the indiscretion of an Arbitrary power.*

When we were fallen into this irreparable Consumption, the Lord set us on foot again, composed our differences without blood-shed; made peace, when no hopes of peace; replanted thousands under their own vines: Now we may live at home without fear, enjoy our own, without sequestration; have the society

society of our Wives and young ones,
in despite of Pike and Pistol.

O God, my God, this is thy great
work; this we attempted, but could
not bring to pass: This thou hast done,
and none else could do it. To our endless
comfort we may now report, how *Thou,*
O Lord, art become gracious to thy Land:
Thou hast restored the Kingdom to the
King, and the King to his Kingdoms;
the Nobles to their Honors, and the
Commons to their Birthright; the Law
is restored, and the Gospel preserved,
and there is peace from *Dan* to *Beershe-*
ba. And now is not he ungrate, who
will not warble out this note, *O Lord,*
thou art become gracious to thy Land?

If it had not been thine, thou wouldst
not redeemed it; if thou hadst not been
the Lord of Hosts, no other L. General
could have done it: But what is thine,
who can keep from thee? To think who

D

thou



thou art, is able to blunt the edge of all opposers : Blessed be God, for that our Land is thine, and thou hast owned it ; and that thou who art Lord of Heaven, we hold our land here below on thee.

But by *the Land*, is meant all in the Land. The Brutes have found Gods favour, they did groan under the pressure of a Civil War : The War is ended, and they at quiet ; now they may take their pastime in the pastures, skipping over the Mountains, and leaping over the Valleys.

Their Masters by a *Metonymie*, may be here meant ; and by *Land*, be understood the inhabitants of the land ; blessed not onely in their new Restorment, but late punishment. We had little grace, till we had a large lash ; we had sinned much, and have suffered long : And as the Walnut-tree brings forth most fruit, when most cudgel'd ;
so

so the Sons of God are most penitent,
 when most afflicted: And thus our
 God is doing us good, when we think
 harm; he was never more gracious to
 his three Confessors, then when they
 were in the furnace: He casts us into the
 fire of affliction, to make us run for cur-
 rent coyn in his Kingdom: He brings
 us to Heaven by Hell-gates, and first
 hacks and hues the bole of our bodies,
 to make men serviceable timber to build
 up a living Altar.

His Cedars are fel'd, and now made
 fit; his metal melted, and the gold re-
 fined: The fuel is consumed, but the
 Bullion forth coming; our Tormentors
 taken away, and we sufferers saved: O
 our good God, he whips his childe,
 and burns his rod; purges us, and ex-
 punges our foes.

Blessed be our God, who in mercy
 hath corrected us, while in fury he hath

consumed them; them who had pul-
led down Majestic, Magistracy, Mi-
nistry.

They made our Kingdom an *Akel-
dama, a field of blood*; our Church, a
Den of thieves; our Judicatures, the
High-places of high injustice.

But thou, O Lord, hast delivered
us out of *the Lyons paw, from blood-
thirsty, and blood-guilty men*, who tyran-
nized over King and Kingdom, Church
and Church-men: And for this cause
we cannot but singing say, and saying
sing, *How, O Lord, thou hast been gra-
cious to thy Land.*



GODS MAGISTRATES

THE

Peoples Deliverers.

Pfal. 77. 20.

*Thou didst lead thy people like sheep, by the
band of Moses and Aaron.*

THese words are spoke by *David*,
when sore afflicted; what misfor-
tune had befallen him, I finde
not upon record; that shrewdly in-
cumbred, is without dispute: But
what! a King, and surrounded with
sorrow, and beset with care! O! Ma-
jestie is not exempt from misery, no
more then the fairest day, from a dark
cloud, and dashing shower.

But

But say the storm be raised, and *David* in it, How comes it to be becalmed? When I think what God did for *the three*, it puts me in hopes how he will relieve *one*; I cannot but confide, How my God will free his servant from the conspiracy of wicked men, while I call to minde, *How thou my God didst lead thy people, like sheep, out of Egypt, by the band of Moses and Aaron.*

Never people more made slaves, forc't to work much, and want their wages; their task of brick is encreased, and their stubble taken from them; they are ordered to spend all their days in *Pbaraohs* Brick-kilns, and yet while they do *Pbaraohs* work, *Pbaraoh* murthers all their males.

Our Kingly Prophet in the midst of his pressures, calls to minde this slavish oppression; he grieved before, takes up now; had almost despaired of support, but

but that he calls to minde, how in despite of *Pharaob* and his Host, from the House of Bondage, it was thou, O Lord, who didst *lead thy people like sheep, by the hand of Moses and Aaron.*

Gods Deliverance, when past all hopes in Humane reason, is a strong Rampire to keep off *Despair*. Let us bear then with patience all our crosses, since *the Arm of the Lord is not shortned.*

He saves by unities, as well as universalities; and one *Moses*, and one *Aaron*, is enough for him to lead his *people out of Egypt.*

But Magistracy and Ministry are under a cloud, and yet the people like sheep, are led by those the Lord hath set over them. You see adversity of old could not make disloyal Subjects, but prosperity of late hath buoyed up too many into Rebellion: This is too apparent,

parent, while all the people, like sheep, were led by the hand of *Moses* and *Aaron*: But in our times, *Moses* and *Aaron* have been led like sheep to the slaughter, by the hand of the common people.

I shall not so much inveigh against our bloody Regicides, as commend these loyal subjects; though in a forreign Land, and they all captivated, yet the words import their obedience to their Superiors; they are at the command of *Moses* their head Magistrate, and *Aaron* their prime Diocesan.

Where Loyalty and Conformity is the Coat, Deliverance by the Prince and Priest is the Crest; we shall stick in the mire, till these bring us out of the dirt: Know it, That obedience to the Law of the Land, and the Discipline of the Church, assure deliverance: We may suffer long, and see small help, yet let us live in Loyalty to the King, and obedience

ence to our *Aaron*, and God will bless us: There hath been no want on Gods part; we want hearts seriously to consider, what great things our great God hath brought to pass for the good of us, by the hand of our *Moses*, and our *Aaron*; by the meekness of the one, and wisdom of them both, they have settled the Laity in their Lands, and the Clergy in their Livings: So that now to the praise of God, and comfort of us, and all ours, we can say, *Though not out of the Land of Egypt, yet out of the house of Bondage, thou, O Lord, hast led thy people like sheep, by the hand of Moses and Aaron.*

It is thou, O Lord, & *nil desperandum* *Cæsare duce*: Thou didst lead, that's our joy, the work is done; and we delivered. But who are these the Lord delivered? A people for plurality, thine for propriety.

E

It

It is of Gods good will to be guid to the people ; whilest led, they are sure not to be misled : For thy people, thine by Creation ; thine by Redemption : Redemption spiritual from the Power of the old man ; Redemption Corporal from the sons of Belial.

But thou , O Lord , hast led the *people like sheep* ; *Israel* of old, *Ireland* of late, like sheep : Thou hast led us, not to the slaughter, but from the slaughter-house, the High-Court of high-injustice, where like sheep, we have been shorn, and many slain ; and yet we thy people were like sheep, scarce opening our mouthes before the Shearers , content to part with our fleece, to save our flesh.

What is more innocent then sheep ? And what had we done against them that did rise up against us ?

Thus, O Lord, thou hast called back
the

the Captivity of a people, as harmless as sheep; for neither against our King nor Kingdom, were we Offenders.

But it is here said, *O Lord, how thou ledst thy people by the hand*, to point out the way, not by the sword to cut out a way.

But this is done by the hand of *Moses* and *Aaron*, and blessed be those Counsellours to our King, who when it was War, have made Peace: The worst of Enemies, if they have the least of Grace, will shake hands with this *Moses*, and this *Aaron*. The twain are said to have one hand, to note an unanimity: O happy is the Land, when these go hand in hand, the Prince and the Prelate: Then is the best of times, when *Aaron* bows to *Moses* his Scepter, and *Moses* by Law upholds *Aarons* Mitre.

Though these be the Instruments,
God's the Author of our Deliverance:

Our help then stood in the Lord our God, for thou didst lead us out, and brought us in; for our sin thou didst punish us, and of thy mercy thou forgavest us, we may blame our selves for our captivity. It is to thee, O Lord, we give thanks for our liberty.

But thou, who dwellest in Heaven, made use of some choice servants upon earth to redeem us, as the Israelites; yet not unto us, or them *primo loco*, do we give thanks, but to thy name be the praise.

Here must we, after a thankful acknowledgement made to thee our God, not neglect to honor those, whom under thee, O God, thou hast honored to be our Church and State Restorers.

Blessed shall they be in the Kingdom of Heaven, who under God, and the King, have been instrumental to set at freedom this Kingdom.

It is no fawning flattery, but Christian civility,

civility, to bless them both, who have the chief Government in this our Church and Kingdom, whose hands and hearts these many years have been lifted up to God by prayer for us, when others had made a prey of us; whose grave counsels, added to the wisdom of our young *Solomon*, have brought to nought the Worldly wisdom of all Trayterous *Achitophels*. Let us acquiesce under the pious Government of their Graces, since no new custom, but the old fashion, thus to be governed, and thus to govern; for of old, *O Lord, thou didst lead thy people like sheep, by the hand of Moses and Aaron.*

A home CHARGE for all Subjects.

Prov. 24. 21.

Fear God and the King.

THe Object of fear, is, *God in Heaven, The King on Earth*; God in the first place, the King in the second: I must so reverence God, that I slight not his Vice-gerent; and so observe my King, that I forget not to be the servant of the living God.

Love advises, *To fear God*; Allegiance binds to stand in awe of the King: The one, for that, *The Father of Spirits*; the other, for that *Pater Patriæ*, the Father of the Countrey.

But let us look at these two conjunct, severed:

severed: Conjunct, as if no fear of God in them, that injure the King; as if the Civil Governor be contemned, our Celestial Commander is lightly set by.

Fear God] And shew thy self religious: Thy fear to offend the King, witnesseth thou art righteous.

The first Commandment involves our fearing God, the fifth, our fearing the King: In the first Table, its the first thing which God takes care of, *To fear him*; In the second Table, the first precept implicate, *To honor the King*: While you do no homage to the person of your Prince, fear to offend him is far to seek: But since God commands all, and the King immediate Vice-gerent unto God: This considered, all are engaged to *Fear God and the King*.

This Precept is like the waters of Trial, Numb. 5. The water tryed whether that a pure Spouse; this, who is a good Christian. He

He is an unsufferable subject, that pretends the fear of God, and fears not the King: He is a Demi-Christiſtian, who vaunts how he honors the King, while the fear of God is not before his eyes.

But let us look into this Ark, and we ſhall find Manna laid up in it, good advice for after ages.

That enjoyned is, *Fear God*: Who ſhould I fear, if not God? But what is he? and what muſt I go do? God is a Spirit uncreate, eternal, a *parte poſt*, ſo are we: a *parte ante*, ſo none but he; for God is never to have an ending, nor ever had a beginning: And this Eternity, *à parte ante*, is it that no humane reaſon can fathom: Lord, where Reaſon fails, give me faith to believe; and that it is an eternal God, Creator of Heaven and Earth, that *I muſt fear*.

And have I not juſt cauſe to fear him, whom ſo oft I have offended? But this

Scripture

Scripture hints not at fear of punishment ; but such a fear as love leads on to the keeping Gods Commandments : He hath the true fear of God in him, that fears to break the Commandments. He that says he fears God, and casts his word behinde him, doth not so much deceive the World, as the Devil deceives him : When I square my life by Gods Law, then I keep this command ; a prophane person then, hath no fear of God in him ; and if to be guided by Gods Word, picture out this party, such then who pervert the Word of God to their own damnation , how dwelleth the fear of God in them ?

I have cast my eye up, let me now look down, and look at a debt I owe , as to God, so to the King : Religion obliges me to fear God ; the Law the King : The Law Moral, as my common Parent ; the Law Municipal, as my Lord and Sovereign ;

taign ; truth is, he is a loose fellow will not be bound up to the Law.

The King is set over us by God ; for is it not said, *By me Kings do reign?* Prov. 8. and since of his setting up, none but a Devil will pull them down.

Obedience and reverence is due to the Prince, and the want of each, assert the breach of this charge.

Let no man separate assunder, those whom God hath joyned together : Yet let me set a vast distance betwixt *fear* and *fear* ; my Spiritual fear, I reserve for God ; a Civil for my Sovereign : There is an awful reverence due to the one, as my Creator ; I owe reverence to the other, for that set far above every sublunary Creature.

Love is the fulfilling of Gods Law, and a filial fear leads on to the completion of the Kings commands.

As he that fears not the King, the fear of God is not in him ; so he fears not the

the King, who fears not to break his Laws: Know it, and for an assured truth, That when the King in his vertu-
al Capacity is contemned, his personal Capacity stands in need of a guard.

And therefore either fear to break the Kings Law, or else it is to be feared, thou wilt attempt to wrong the Kings Person: Experience is a witness to this Thesis, and proclaims, *How haters of the Law, have turned murderers of their Sovereign Lord the King*: These deserve pity, for they hate reproof, while had rather dye in their sin, then be told of their sin.

Let us resolve, *To fear God and the King*; let us shew our fear to him, by our fear to stray from his wholesome Laws: Laws able to keep you in possession of your own, in peace one with another; Thus you shall preserve the bond of peace, in the unity of the Spirit; live

as Christian Brethren, and dye true loyal
Subjects.

To conclude, where there is no fear
of God, there is a want of the grace of
God: But that you all may possess
Grace and Peace; Grace which assures,
you have Peace with God; Peace
which witnesses you are in high grace
with the King: Fear God for love;
and love the King, for the fear of
God.

And that thy fear, may not inter-
fear, thy charge is, *Fear God and the
King.*

S I O N S



S I O N S

SAD COMPLAINT.

Isa. 36. part of verse 13.

*O Lord our God, other Lords besides thee
have ruled us.*

THis is a mixt Song, sung in the tune
Lachrymæ; sung in the *Cliff Gau-*
dete: The people of God call d to
minde their Babylonian Bondage, and
tears stand in their eyes: They are
brought back from *Babylon*, and now
with their sad thoughts, are intermixed
mirth and merriness.

The parallel of these Jews, is the Ri-
ver *Alphaltes*, in whose channel run salt
and fresh waters.

How

How can it but grieve, to think of
 their long and late Captivity? How
 does it solace, to enjoy their lost liber-
 ty? that so long sufferers, exhausts tears;
 that sufferers are become conquerors: *For
 this cause rejoyce, and again, I say, Re-
 joyce.*

*That other Lords have bore rule, this
 flats our joy; That they have, but do not,
 revives our drooping spirits.*

Let us look behinde, before; at
 what past, at what present; at our late
 banishment, miraculous restorement:
 These duplicated thoughts, extract mixt
 passions, joy and sorrow, hope and fear.
 We grieve, when we remember what
 past; joy for that our griefs are past:
*These other Lords put us in fear, O Lord
 our God; thou puts us in good hopes.*

And thus fear and hope, sorrow and
 joy are here housed; Of this I rest as-
 sured, while this I hear read, *O Lord our
 God,*

God, other Lords besides thee have ruled

These Israelites are not grieved, that God hath punished; but complains of that body of sin, which provoked the Lord to punish: They quarrel not at the stone, they look at the thrower; and takes all well, as it comes from God, yet think meaner of themselves, for that, *O Lord our God, other Lords besides thee have ruled them,*

Them and us; they led the round, we hold out the dance: Their Thralldom was long since, ours scarce got from our doors: The Jews were Captives in a forreign Land, we made slaves at home; a mighty King conquered them, the offscum of our Kingdom tyrannized over us; Worshippers of Idols enslaved the Israelites, Pretenders to God and Godlines plagued our Church and Nation.

When

When Religion must cloak faction, that is the height of Rebellion ; and the Church then sadly suffers, when her new Gospellers abhor Idols, yet commit Sacrilege.

What can adde more to misery, then to have the Law of God and the King trod underfoot : When the Kings Laws suffer an Eclipse, the Kings Crown is under a cloud ; when the Preachers of the Gospel are turned out of their pulpits, they are not far off who mean to rob them of their benifices.

We have experienced the merciless mercy of these Egyptian Taskmasters, who caused us to make our stint of brick, and seek our stubble ; live like men, and miraculously get our maintenance. O if we could have over-ruled our selves, others should not have ruled us ; our sins led us into bondage, it is of the Lords doings *to redeem us.*

Hadst

Hadst thou not been *the Lord*, thou
couldst not have freed us; Hadst thou
not been *our God*, thou wouldst not have
done this for us.

We have experienced thy power, as
the Lord, and none do come in compe-
tition; we have found thy favour as *our*
God, and it is thy superlative mercy is
solely to be *magnified*.

Let us weep, for that we have sinned
against so good a God; let us joy in the
Lord, for that relieved by the arm of
the Lord our God.

Of late, we were in *Babylon*, now in
Sion; servants to slaves, now servants
only to God and the King: praised be
God; it is thou whom we do serve,
though of late, *O Lord our God, other*
Lords besides thee have ruled us.

He that takes upon him to rule with-
out God, is sure to be punished by the
Devil: Let me tell you, an Usurper on
G Earth,

Earth, is a Free-holder in Hell; and though he make us sufferers for the present, he in all likelihood is to be tormented to Eternity.

But what a madness is this, to strive to rule a multitude, when thou canst not rule one; to seek for sovereignty over men, when thy usurped power makes thee a slave to the Devil.

It is the most unbecomly sight, for Peasants to personate Princes; and for Princes to stand at the Bar, when Peasants sit on the bench. We have seen the time, and God be blessed, over-lived the time; and though long enslaved, at length relieved.

Yet to humble us, and give God thanks, we do confess, to our late grief, and now joy, how, O Lord our God, other Lords besides thee have ruled us.

The



THE
ANGELS ANTHEME.

Luke 2. 14.

*Glory be to God in the highest, peace upon
earth, goodwill to man.*

THe occasion of this Antheme, is
Christs Birthdome; the Messenger,
is an Angel; his Message, to the
Shepherds; the news, glad tidings to all
people; the Choristers, a multitude of
heavenly Souldiers; their Angelical
Carrol, *Glory be to God in the highest,
peace upon earth, goodwill toward man.*

Christ is born, and Christs Birthdom
and the Angels Antheme, divulge the

great love of the great God to man.

For God sent his Son, from Heaven to Earth ; he came from Heaven, he came to Earth ; he became man, to make us all men ; was born of a Virgin, O blessed Birthdom, whose birth gives life to many millions.

O Divine condescension ! Our Christ came to live with men, that we men might live with God : He assumes our nature, to make peace betwixt the Creator and the Creature ; nay more, he took upon him life natural, that so he might free us all from death eternal : He lived to dye, that we might not dye, but live.

His Birth is the forerunner of all our benefits ; and therefore in honor of that Day, Christs Birthday, Angels sing a *Gloria Patri*, they sing the Antheme in three parts ;

In

Alto. In *Alto*, glory be to God in
the highest.
In Basso. In *Basso*, Peace upon earth.
In Medio. In *Medio*, Goodwil to-
wards men.

The Singers are the Angels; the Ditty, *Glory, Peace, Goodwil*; the Tune, in *Alto, Basso, Medio*; behold, *Glory ascends on high, Peace possesses the earth, Goodwil pursues each soul*: And thus Heaven, Earth, and Man, bear all parts in this Song; God in Heaven, Man on Earth, and the Earth from whence Man came; each do here bear their part, apparent, while *glory is given to God, Peace to the Earth, goodwil to Man.*

What soul is not ravished with this sacred Ditty, sung by Angels, sung on Christs Birthday, sung for joy, *That our Redemption drew nigh.*

A Song to be sung in Triple time,
 which as Musicians know, allows of two
 Minnims down, and one onely up : And
 is not here *one up*, *Glory be to God on high;*
 And two down, *Peace be upon earth,*
Good-will towards
man.

These are Heavens Waits, and be-
 ing come to the doors of us Mortals,
 they double their strokes; and having
 honored God, God takes it for no disho-
 nor, in a redoubled note, for them to ex-
 press their love to us : *Thus shall be done*
to them whom the King means to honor.

Well, let Angels be our Samplers :
 and let us learn by them to us, to give
 back again to God, praise and glory ;
 praise, for our Creation ; glory, for our
 Redemption : Let God have the glory
 for making our peace with him, yea, glory
 to God in the highest, for affording us
 peace one with another, peace within
 our

our selves ; and for that hope we have of
that Peace which passeth all understanding.

And as thus we give glory to God for
 this peace proclaimed ; *so glory be to God*
for his goodwill to man ; we may possess our
 souls in peace , for we have the good will
 of God ; we had enslaved our selves to
 sin and Satan : It is Gods good will to
 free us from Hell, and the Devil.

The Prince of darkness is rooted, and
 our peace is purchased ; not onely peace
 for us, who are earth ; but the goodwill of
 God to all mankinde on earth.

But though the Greek Fathers inter-
 pret these words, of Gods goodwill to
 man ; yet the Latine Fathers thus tran-
 slate this Antheme, *Peace be upon earth*
to men of goodwill.

As if men could never be at peace with
 God the Father, whilest he bears ill will
 to his neighbour : He is quite out of
 tune, who is not in charity ; neither will
 God

God afford him peace, that affords not his neighbour love: As *love is the fulfilling of the Law*, so the large and the long, and the brief, and the semi-brief in this sacred Sonnet.

An ill will'd man is a wicked man, and while he lives at odds with men, can never have hopes of peace with God.

But the twofold Exposition of the Greeks and Latines; the one expounding this Antheme of *Gods good will to us*; the other of ours, *to God and all mankind*: This proclaims, How Heaven and Earth are agreed.

God loves us, and we love him, and we all one another: He us, before we were; we him in time: He loved us, before we loved him; we love him after his love to us hath mollified our stony hearts.

But how comes this good agreement? none were more at odds then God and man?

man. O! the reconcilment is made by the Birth of Christ! a Birth predicted by the Sibbels, foretold by the Prophets, and confessed by all Christians.

Christs Harbinger came before, our Saviour came quickly afeter: When nigh at hand, the cry went, *Advenit, advenit, advenit*; He comes, he comes, he comes; he comes to us *in utero Virginis*, in the womb of a Virgin: O rate generation! *Adam* was neither of man nor woman; *Eve* from a man, but no woman: Our Saviour is born of a woman, begot of no man; he is born man, and *Mary* made the Mother of God: For *the Word was made flesh*, Joh. 1.14. and all this, that we who are more flesh then Spirit, might by the Spirit of Christ, become less carnal, and more spiritual.

And now since Christ is come to save us, us his enemies, such enemies as made a

H com-

combination with the World, Flesh,
and Devil, against the Father, Son, and
Holy Ghost; nay more, since this Son
of God, *sic exananiuit semetipsum*,
hath so humbled himself, as to be born
of a Virgin, that we might be born
again, and live; and with God, and in
Heaven, and for ever; doubtless it is
high time, an opportune time, at this
set time; for no less then *Angels*, to
turn Coristers, and to say and sing this
sacred Song, *Glory be to God on high,
Peace upon Earth, Goodwil towards
man.*

And now this *Christ* is come to save
us his enemies, such enemies as made a



LESSON

FOR

Souldiers.

Luke 3.14.

The Souldiers likewise demanded of him, saying, And what shall we do? and he said unto them, Do violence to man, accuse no man falsely, and be content with your wages.

THese words are occasioned upon a Sermon newly Preached: The Preacher is *John* the Baptist: His Hearers are of divers dispositions; the

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effect,

effect, they are all astonished: The Baptist threatens death, the people enquire, how to save life: No sooner saith *John*, *The ax is laid to the root of the tree*; but as soon the people fear to be made fuel for the fire.

Lo, after a Law-Sermon, follows a Gospel-Demand: We will never seek after Christ, till *Moses* hath found us out; It is *Moses* must lanch the sore, before Christ will cure the wound; let me welcome then a *Boanerges*, as much as a *Barnabas*; and by this demand rest ensured, How Law-preaching, makes me sensible of my sins.

Though the love of God, and merits of Christ save; yet the justice of God, and judgement preached, fits me for a Saviour.

It is true, how Christ by his blood hath purchased for us a Kingdom; it is as true, how the Law is School-master, and

and leads us unto Christ: Till I meet with this guide, I shall neither have eye to see with, nor tongue to enquire for a Saviour: After the Law be home applied, and powerfully preached, presently the whole man seeks every where for a Deliverer: Such a Sermon was *Peters, Acts 2.* and then in *vers. 37.* they cry, *What shall we do?* Such a Sermon is this of our Baptists, and in three companies the cry goes, *And what shall we do?*

O! when the Law preached, makes me sensible of my sore, then I seek for a plaister! He that preaches to the people, God is nothing else but all love, shall be sure in the end to meet with his justice: Sugar plumbs are more destructive to the stomach then sharp sauce; and a discreet Cook will send up to the table salt, to relish the fresh dishes.

Such a Caterer is this of our Saviours,
he

he sends up meat and mustard; and while threatens the torments of Hell-fire, tells the people how to escape the fire of Hell; generally in a Sermon, particularly in a Catechism.

And that I note is, the people Demand, and the Baptist Answers: Lo the willingness of the one, and the readiness of the other; the Souldiers are alarm'd out of sin, and now they are in march for *Sion*; they are awaked out of the bed of carnal security, and they cry for the dug of Divine Doctrine.

That is a gracious forenoon Sermon, produces such an afternoon Catechism; it assures how the Catechuminists loath not Manna, but long for the sincere milk of the Word.

But that again I call to minde is, how the Souldiers propound, and the Preacher resolves: Thus like new hatch birds, they gape, till the old one disgorge into them.

They

They cry, says the Text, and is it not high time for them to cry, who have made so many, so long to cry?

Well, when God in a Sermon speaks home to the Conscience, it will make thee ask, ere thou be asked, and say, *Master, what shall we do?*

This was the cry of the people, of the Publicans; and now that they have begun to cry, the Souldiers cannot hold their tongues; *Good example does much prevail with rude and robust natures*: As the fierce beast by long waking, is made tame; so our savage dispositions are made pliable by a long and loud peal of Gods judgements, sounding in our ears.

But I much marvel not, that these Souldiers are thus terrified, and demand, *What must we do?* They had hewed down so many with their swords, that now afraid to be cut in pieces with the ax, Gods judgements.

When a guilty Conscience hath a weeping eye, and a crying tongue for salvation, though his sword hath been di'd with the blood of innocents, yet there is hopes, how his soul may be rinsed clean from sin, with the blood of our Lord Jesus.

And thus I proceed from the Demand, to the Determination, from the *quid faciemus*, what shall we do? to the *quid faciendum*; Do violence to no man, accuse no man falsely, and be content with your wages.

Here are short Lessons, but long a taking out; little said, much implied. In thre lines, Souldiers are taught their whole duty to man: We will give them three years to take out their Lesson, and to do what here they are willed to do: But this *Tripertite Maudat*, seems to infer the Souldiers propenseness to the breach of this advice; as also, That he is a right bred Souldier, who squares his life by this Law: Model me out such a
com

company, and in a fight they will not fear to dye.

When my life is led according to Gods golden Rule, then death is as welcome to me as life.

I will in special take notice, what is the will of God in this time of my earthly Pilgrimage, lest my farewel be far worse then my first beginning.

But come, when we carry righteously towards man, it is probable we will be religious towards God.

And it is at this end of Divine Direction, that our Baptist starts his discourse,

Do violence to no man.
 Viz. { *Accuse no man falsely.*
 Be content with your wages.

By this it seems, Gods Word gives no warrant to him who hath the longest sword, to take the greatest plunder; nor yet for him who hath the longest weapon,

pen; to have too long a tongue; nor yet for him who hath marched all day, to turn Mutineer next morning.

A right bred Souldier will rest content with that pay which is allotted for him; wil not forge a lye to hurt his neighbour; nor yet when the drawn sword is in his hand, will harm the innocent.

Here are three Lessons for Souldiers; and the first, manacles their hands; the second, their tongues; the third, staves them off other mens goods, while gives them no more but what they work for; and to speak no more but truth, he is a gallant Souldier, whose hand is tied to good behaviour, and *Doth violence to no man*; who can keep his tongue within his teeth, and *Accuse no man falsly*; who quiets himself with his means, and is *Content with his wages*.

Your being *Content with your wages*, asserts, how you are no Mutineers, and gains

gains you the love of your Leaders.

Your *Accusing no man falsely*, assures how you have the fear of God, and keep his ninth Commandment.

Your withdrawing your selves from *Doing violence to any man*, shews an heroic spirit ; and such an one, whose religious will, over-rules your Warlike care.

Such an Army of Souldiers, make an Host of Saints ; and if they thus lead a life of Grace , the Lord of Hosts will lead them to a life of glory : Their reward is in Heaven, and they are sure of it ; the Lord never fails them that fear him, but so soon as the Souldiers scabbard falls to the ground, the blade is laid up with the Lord : Though thou be at a loss for a time, thy soul will be safe in *Abrahams* bosom.

It is better then, to live well, then
fight well; especially for Souldiers,
I 2 whose

whose lives are so very oft in danger.

Let this threefold Admonition forearm them, and warn us to lead a good life, if ever we mean to enjoy a life everlasting.



Gods Love, M A N S L I F E.

John 3.16.

God so loved the World, that he, &c.

LOrd inspire me with thy Spirit, that
my tongue may shew forth thy praise,
whilst my heart rejoyceth in God my
Saviour: And since it is not in the heart
of man, to fathom the depth of thy
love,

love, O give me leave to admire thy love to him, who deserves the utmost of thy vengeance: Hadst not thou been a God whose mercy is not to be measured, man had never tasted of so much mercy in the midst of his Misery.

But thus to love us, when we had forsaken our first-love, *This is of the Lords doings, and it is marvellous in our eyes.*

Let me lay the guilt of Humane Nature wide ope to the World, then the God of Nature will be magnified, and the Attribute of his Mercy mightily admired. Was not man made little inferior to the Angels, *The prime piece of Gods Workmanship*; in the likeness of God did God make man: *And could a Creature expect an higher favour from his Creator?* Was he not seated in Paradise, *an Heaven upon Earth?* Had he not given unto him, Dominion over all the whole Creation? *And might not his Lordship*

shop have Lorded it over all the *Crea-*
tures.

He who had all to obey him on Earth, was tied onely to obey that one God in Heaven; and yet he aspires to be as *God*: A sin so transcendent, to turn a Traytor to his Liege-Lord, as no mouth dare justifie him, no Angel plead for him; for in committing this one sin, he stood guilty of *Ingratitude* to his Liege-Lord; of *Covetousness*, for aspired to have the Regiment of Angels; of *Rebellion*, for rebelled against God and his King.

As Divines conceive, in committing this one sin, *Adam* coagulated all sins, not making *his Person onely*, but *Humane Nature accessory*: And thus he dishonored God, destroyed himself, and corrupted all mankind.

And yet *rebus sic stantibus*, instead of punishing, God pities; instead of confounding, God comforts.

Death

Death was threatned, if *Adam* sinned; life is promised, after he had sinned; not for any foreseen good in man, but because God would be so good to man.

Lust inthrald us, Love set us at liberty; it was the love of God; and therefore of the best sort: He *so loved*, as no parallel can equal: He *loved the World*, a large extent; and gave his Son, not a servant, his onely Son; its much to have but one, and part with that one: But why parts God and his Son? That some of the sons of men might come to God, *even as many as believe*. All then are not at a loss, *as many shall be saved as believe*; *Salvation then is not of works, but faith*: And this *Faith must be in him*, not in the *Jewish Talmud*, *Turkish Alcoran*, nor *Popes Pardons*, but a *Belief in Christ Jesus*; a belief; *That as Adam made us guilty of death, so that by the death*

death of Christ, we shall be freed from the second death, and have life; here a life of grace, hereafter a life of glory; here the Incarnation, after the Consummation; now we live to dye; through Christ we dye to live, and have a life everlasting.

What could *Adam* and all we have expected less? what could he and we have more desired? we were doomed to dye, reprived to live; by the Judge of Heaven, sentenced to an Eternity of torments; by the same Judge, our sentence is repealed, to a fair possibility of salvation: And thus for us to sin against God, and God thus to put it up, and not onely not to punish with death, but to provide for us *life, life everlasting*: This may put Humane Wit to a stand.

Was ever Love like this! says the Scripture, *Can a Woman forget her own Childe?* The Quære implies a possibility, but a rarity: Such forgetfulness may be

in

in us mortals, there is none at all in our Maker: Being arch enemies to him, he befriends us, and parts with his own Son, to make us his Sons and Daughters; yea heirs, heirs of God, and joynt heirs with Christ Jesus: And thus he gives gold for dross, and all to make us who are dross, to pass for currant coyn in his Kingdom.

Saith David to Jonathan, *Thy love to me was wonderful, passing the love of women*: But behold and wonder, here is love surpassing mans expression, *The love of God to man!* so to love him, as to redeem him, to send his Son to dye, to save man from death, and to require no more, but to believe; to believe, *His own Son hath paid the ransome with his own life, to purchase us a life Everlasting.*

O let my life answer my belief! We do not believe in Christ, if we lead not

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the

the life of grace: Though faith onely
 justifies, alone faith never justifies: If I
 do good works, to testifie my Sanctifi-
 cation before men, then my belief in
 Christ, will ensure my Justification be-
 fore God: As my faith must justifie me,
 so my works must justifie my faith: No
 man believes in Christ, that lives in sin.
 I say not, who is sometimes gull'd, but
 every day misled, and willingly; the ef-
 fect of faith is an holy life: As light at-
 tends on the Sun, so good works on
 Faith; he that lives well, cannot believe
 ill: Thy life ensures me of thy belief;
 thy belief, of the love of God, yea, and
 that thou art one of those of whom it is
 said, *God so loved the World, that he,*
&c.

Gods



GODS PRESENCE,

Patience's Protector.

Phil. 4. part of verse 5.

The Lord is at hand.

THese words were writ to the *Philippians*, occasioned, for that surrounded with sorrow, and overcast with care: They profess Christ, and for it, scorn'd by the Jews; scoff at by the Gentiles.

Now lest despair crush them, or impatience provoke them, this *Memento* is given them, *The Lord is at hand.*

One able to support; for *A Lord:*

No mean one, for *the Lord*; nor is he far off, for saith S. Paul, *At hand*; on thy right hand, to comfort; not on thy left hand, to scourge.

Our God is in Heaven, and our God is here; Residentially above, Potentially below: *There* is his Palace, and *here* he perambulates; and as thou canst not flie from thy shade, no more from God: The Sun is above, and virtually with us; and God is in Heaven, yet always with men on earth.

He is within sight, *Nam Deus videt, God sees* within cry, for saith he, *Call on me in trouble, and I will bear thee*: He houses in thy house, *Know ye not your bodies are the houses of the Holy Ghost*.

A Cordial, and may comfort Gods childe; a Corrosive, and cuts to the quick the sons of *Belial*.

God sees thy afflictions, and can ease thee: He knoweth the impetuous wantonnes

tonnes of the wicked, and will punish him.

But why should I lay on load, when God bids, *Hold off Hands?*

This Scripture is not alledged, to terrifie evil livers, but to support such as are surround with sorrow.

Thou livest well, and farest ill, servest God, and art misused by men. It is pity, that for well-doing, thou shouldst be ill intreated.

This is the course of the World, to set light by them, who set an high estimate on Gods service.

The Devil and the sons of *Belial* both joyn, to disjoynt a Saint; the wicked with revilings, the Devil with temptations.

The nigher I come to God, the closer siege the Devil lays to my soul: A daily sinner he seldom assaults.

No, he that is running fast on to Hell,

Hell, needs not be called on to mend his pace; but he that is going out of *Sodom*, shall finde many a stop ere he get to *Zoar*.

The approach of Gods Spirit close up to my heart, mudles the unclean spirit, who vows a return, not onely to the house, which is empty, swept, and garnished; empty of all Piety, swept with the stump worn broom Formality, and garnished with the gilt of Hypocrisie; but he rages to turn into the *Temple of God, The heart of the Elect*: There he hopes for rich plunder, *Abrahams Jewels, Jonathans Purple, and Judiths Bravery*, to surprize a Saints spiritual graces.

This is that King of *Assyria*, that gives charge to his two and thirty Captains, to fight with none but the King of *Israel*, the soul of a Saint.

O! the fall of such a star, he knows,
would

would darken Heaven: The Apostacy of one Disciple pleases him more, then the debauchedness of many Miscreants.

And now it is, that the siege is laid against the precious soul of a sanctified Saint; his out-work is battered with persecution, his in-work with temptation.

The Alarm is taken, and it holds on, all the Summer of our youth, and Winter of our old age; it lasts from the cradle, to the crutch; from our birth, till our Death.

To have such an enemy as the Devil, and so long a siege as all our lives, and such fierce Assailants, as seek the ruine of body and soul, and for ever: Were not this able to crush in pieces Patience. But O *Jobs* Wife, be thou gone! I never knew her prove a good wife, who gave her husband evil counsel. I hate her advice, to *Curse God*; I like *Jobs* resolve, *Yea, though the Lord kill me, yet will I trust in him.* *Job*

Job knew that the Devil was busie about him, yet that God was not far from him.

This is it will make us take our dought upon our shoulders, and march through a Wilderness of stinging Serpents.

We have a cloud behinde, to shade us from our enemies; a pillar of fire before, to guide on to the promised land of our possession: The Lord is he, who never leaves us, nor forsakes us.

The presence of God, is the prime preserver of Patience in afflictions: Let me stand it out, my Sovereign Lord is within sight: Let me not faint, since such a second is present: *The Lord is present*; What could I do if he were not here? What can I not, now he is at hand? Not onely fight, but overcome, *Become more then Conquerer*; yea, conquer the Devil, that meant to make of me a conquest; yea Conquer my self, whom
the

the DEVIL could not Conquer.

I am never a freeman, untill a Bond-
man; the more I inslave my flesh, in
which dwells no good thing; ne parum, ne
minimum quidem, no not the least good;
the more my minde, my spirit and heart
are at liberty now to bring this to pass,
hic labor, hoc opus.

Our hands are weak, and cannot do
this work, weakned by *Adams* sin, by
our own actual sins: How can a weak
man stand out against a subtile Serpent?
How can we hold out the fight sixty
years, that cannot work sixty hours?

Can frail man undergo a life-lasting
Temptation? Is not the thought of this
able to turn his Patience into Passion,
to be ever set on, day and night, waking,
sleeping, without ceasing or intermit-
ting.

It is now that the power of God be-
gins to manifest it self: I am *bere*, and

L

bere

here is God ; I can do nothing without him, he will do nothing without me : He works in me, I work by the help of him ; I faint, he refreshes, The light of his countenance puts life into me.

But O ! the mists of homebred Ignorance, and hellish Temptations, interpose betwixt me and my God ! and now with *Mary*, I am ready to cry out, *They have taken away my Lord* ; and in depriving me of the presence of God, they rob me of my perseverance and patience in afflictions. This is my fear, yet while I fear the worst, I may chance fare the best.

I will sooner approve of a filial fear, than a forward presumption: Faith may be overcast, never finally eclipsed ; or if eclipsed, it is but for a time : A short time, and the Sun appears, even *he who made the Sun, and the Moon, and the Stars, God blessed for ever, amen.* Let

us by looking up to God, as *Israel* to the Brazen Serpent, cure our *Soul-sick* patience: God he is the Register, and Records all our sufferings: He carries the scales, and weighs out our just allowance; no more can be laid upon us, then he likes: no more will he let be laid upon us then we can bear: He is nigh us, and none can wrong us: He is with us, the General with his Souldiers, the Sovereign with his Subjects, the Phisitian of Souls, with his *Soul-sick* Patients: Let us then have patience, yea, *Let your patient minde be known, for God is at hand.*

L 2

Where



WHERE
U N I T Y,
Amity.

1 Pet. 3. part of *verse* 3.

Finally, be ye all of one minde, love as brethren.

ST. *Peter* shews a scattered Church, the best way how to avoid trouble.

These new Converts in *Pontus, Galatia, Capadocia, Asia* and *Bythenia*, have been of several judgements; but diversity of Opinions, breeds discord in Professors :

feffors: And therefore to avoid Infurrection againſt the State, and Schiſm in the Church, the advice is, *Be ye all of one minde.*

The Goſpel makes *ex ſua Natura*, union, never diviſion; neither is it probable, that he will make a *good Chriſtian*, that diſſevers from the *Congregation*.

This Divine *Exhortation* gives no li- cenſe for *Liberty of Conſcience*, leſt *Liberty of Conſcience* become *Licentious Libertiniſm*.

What the Church decrees, that Ediſt muſt be *obeyed*; for be ſure, *A Schiſmatick in Diſcipline, when opportunity ſerves, will be a Rebel againſt his Sovereign*: A contemner of Church Government, hath always been found a cloſe ſpurner againſt *Kingly Power*.

And therefore to preſerve obedience to the Prince, care muſt be taken, *That ſubmiſſion be made to the Churches Canons*:

nons: Which sacred work speedier to effect, the charge is, *Be ye all of one minde.*

This *Injunction* is given by St. Peter, and the greater the Apostle, of more weight are his words: It is directed to *Gospel-Professors*, to shew, commonly where grace, there will be peace: It is not to one, but all; *Be ye all.*

The Mysteries and Mandats of Christ Jesus, must be dispensed *non ad unum, sed unitatem*: But what is this that is given in charge, *Be of one minde.*

A needful Mandat; for those mens hands can never be bound to good behaviour, whose judgements do differ: Know it, *That new broached Schisms and Heresies in the Church, are Cankermorms to the Crown; and where the Power of the Keys in spiritualibus is not coercive, the impudence of Apostates is intolerable*: When so many men, so many mindes;

as

as many mindes, so many mischiefs: The ignorance of some, and impudence of others, makes bold Controllers; *But a rod, saith Solomon, is made for the back of the fool;* and a whip (Church-censure) made of small cords, must scourge the incorrigible out of the Temple.

But come, we will not put them out of the Church, who pulled us out of our Pulpits; whats past is forgiven, so that *finally ye all be of one minde.*

We say, *Better late thrive, then never;* and, *He runs far, that never turns:* We have hopes of you, while you have life: What was amiss, let it be amended; *And finally, be ye all of one minde.*

I dare not, but set the Church-doors wide open to all, who come home to the Church; there is yet time, before the Door be shut. The Thief was welcome to Christ at the last hour; St.

P

Peter hath given almost as large a time for the dissenting Brethren to return: Besides, there is a Royal Dispensation from our King, for what past; so that now you will accept of his grace, and obey *St. Peter*, And finally, *be all of one minde, and love as brethren.*

Lo, it is unity of the Spirit, must make Amity among men; for as there is no *union*, where there is no *love*; so no *love*, where no *union*.

He that pretends friendship to me at my table, and will not walk with me to the Lords Table, such a friend is more to be feared then trusted; for he that makes no conscience constantly to be a Separatist from the Holy Communion, hath little love to his own soul; And is it not high time then for me to set my *Corps du guard*?

Union then in Gods service, is the best Certificate, *It is Peace*: But look
at

at the tree, and look at the fruit, like tree, like fruit : Here is *unity*, and here is *love*.

Give me leave, though *Knocks* began the Quarrel, yet to end in Love; long was it wished, and much now to be hoped : A love one to another, assures we love our Lord and Maker; but he that loves not his Brother, neither dwelleth the love of God in him.

Whatsoever went before, let love lead up the rear : And since no way but one to be certain, how God loves us, and we one another, the advice is, *Finally, be ye all of one minde.*

Finally,] As if God of his goodness would give a Dispensation for what past, so that now at last *ye all would be of one minde, and love as Brethren.*

Beloved, here is one newly lighted, who shall bring love to our lodging; it is *Humility* : Want *Humility*, and far-

well Love to God, and Charity to men.

Every Key cannot open this Lock, Love; every Captain, cannot conquer this Castle; every Levite, must not look into this Ark; and yet Humility is the Key, Captain, and the Levite, that can unlock the Door, and win the Castle, and search into that Ark, where lies this heavenly Treasure, (Love) kept in earthen vessels.

But as I have found out him, can bring Love to our houses; so here's another will seat him in our hearts. The last born is the strongest man; the last word the most forcible inducement, to move this our whole Isle to live in love.

We be *Brethren*, all of us by Creation, many of us by Nation, most of us by Profession; nay more, God is our Father, and the Church our Mother.

ther. What, full Brethren ! it is a shame then to fall out, and live at odds, *Genes. 45. 24.* O let us love for Brethren.

It was *Abrahams Argument to Lot,*
Let there be no difference betwixt thy
Herdsmen and mine, for we be Bre-
thren.

We are of the same Mould, live in the same Land, profess the *same Faith* ; And shall we differ ? That Tripartite tie of Nature, Nation, and Religion, are serious Motives to bury all discontents, and renew a peace, *and love as Brethren.*

Nay, he is guilty of death *in foro po-*
li, that lives not in love *in foro soli* ; for love is the fulfilling of the Law.

Again, *my hearty charity to my neigh-*
bour, clears me of my debt to God ; for God will forgive all, so we will forgive one another.

I am resolved to send a defiance to
Discord, and to live in peace with all
Mankinde: Thus I shall be ensured of
the love of God and Man; of Grace
here, and Glory in Heaven: Which
Glory, that we may all inherit, let us
hence forward *be all of one minde, and
love as brethren.*

F I N I S.



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